

# The Christian Reflector.

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## Christian Reflector.

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Foreign Correspondence of the Christian Reflector.

### Letters on France.

ITS RELIGIOUS CONDITION.—NO. XII.

Ecclesiastical Architecture in France.—The Church of St. Ouen, and the Cathedral at Rouen.—Injuries inflicted on old churches in Paris by Time, Revolutions, and Variations of style.

Ecclesiastical Architecture in France may boast of possessing the five component parts which are requisite, according to an old French proverb, in order to form a fine church,—the choir of Beauvais, the nave of Amiens, the portal of Rheims, the bells of Chartres, and the towers of Notre-Dame de Paris.

In a single city of Normandy, are two great churches, which afford an accurate idea of French Gothic, at the period when it had reached its ultimate perfection, or perhaps exuberance. I refer to the cathedral, and to the church of St. Ouen, at Rouen. The interior of the latter structure, with the perfect harmony of its proportions, and the mysterious light which streams through its richly colored windows, cannot fail to fill the mind with surprise by the boldness of its architecture, the scarcely credible work of human hands. A profusely decorative style spreads itself over the vaulting, in various angular compartments, with bosses, heads, and wreaths at the joinings, and in such an abundance and lightness, as to have the appearance of embroidery in stone. No words can adequately describe this church which has been pronounced to be unparalleled in architectural ornament.

Nor can anything but actual inspection communicate the general effect of sublimity produced by the facade of the cathedral, a stately expanded mass, occupying two hundred and fifty feet at the foundation, and rising to a pyramidal roof of one hundred and seventy, flanked by two towers, which are each of the height of two hundred and thirty feet, and between which, springs aloft the new cast-iron spire, replacing the famous central spire, that was visible at a distance of twenty-one miles, on every side.

The grand porch occupies the central division, the whole space of which is literally peopled with carved figures from the size of life to diminutive forms. The large group of sculptures in bas-relief over the head of the door-case, designates the tree of Jesse, or the genealogy of the Virgin Mary, by almost innumerable figures. Some of the bas-reliefs on the front of this cathedral, are in strange taste; that, for instance, over the lateral portal on the left, representing Herod sitting at table, while his niece, Salome, dances on her hands, and kicks her heels in the air, for his amusement. Throughout Normandy the curiosity of the tourist is amply gratified by numberless specimens of the rude sculpture, in which the exuberance of Gothic fancy was displayed during the earliest Norman era; when it applied itself principally to the capitals of pillars, in naves, crypts, and chapter houses. The subjects are multifarious; leaves, flowers, and vegetable representations in almost every possible combination of them; satirical postures of the human and animal form, but rarely as in nature; monsters combating with or destroying each other; our Saviour thrusting a spear into the mouth of a serpent, or weighing souls, with Satan, as a monster, pushing down the opposite scale with a sword.

Now, in view of the present reproach in our Zion, should not the friends of God sit down, as did Nehemiah, and weep, fast, and pray, and, like David, cry for mercy?—Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men.'

The church should become more holy and heavenly in her character and appearance. Her Lord has made ample provision for this. He has prepared for her a most pure and lovely dress. A white robe—the best robe. Let her put on this dress, and she will soon be again addressed as in former times. 'The king's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the king in raiment of needle work; the virgins, her companions, who follow her, shall be brought unto thee.' Thus robed and attended, God looks upon her, and says, 'Since thou wast precious in my sight, thou hast been honorable, and I have loved thee; therefore I will give men for thee, and people for thy life.'

What God said to Abraham, is true of all who walk in his steps:—'I will bless thee, and make thy name great; and thou shalt be a blessing.' For if ye be Christ's, then are ye Abraham's seed, and heirs according to promise.' Let a holy and heavenly revival influence pass through the church; such an influence as God has promised in answer to repentance, faith, and prayer, and she will rise and shine, her light being come, and the glory of the Lord being risen upon her.'

A REVIVAL INFLUENCE IS NEEDED TO ELEVATE THE CHURCH ABOVE HER PRESENT STATION.

When the church retreats back into Egypt, or Babylon, or into the wilderness, she loses her dignified, her appropriate place.

At such a time as this, we are told,

'How soon, O, how soon, after the agonies of

the cross, how soon after the resurrection morning, how soon after the great commission sounded on the summit of Olivet, and the bright cloud lowered from the heavenly world, how soon after the ascended King passed through the everlasting doors, received the homage of ransomed millions, and sent down the baptismal power of the Holy Spirit, did the church begin to lower from her high elevation, and her new-born powers

for containing the tomb of Childebert, which has been removed to St. Denis, is shorn of the splendor which formerly procured for it the title of the Golden Basilic. Uncouth telegraphs writh and grin on the towers of St. Sulpice, and many of the ornaments of that spacious edifice belong to the class stigmatized by Victor Hugo as paltry gewgaws of a day, ribands of marble, pompons of metal, a downright leprosy of eggs, volutes, spirals, draperies, garlands, fringes, flames of stone, clouds of bronze, plethoric cupids, and chubby cherubs, which has eaten into the face of art.

In another letter, we will conclude our tour of the churches, by a visit to the Cathedral of Notre-Dame. ALCEM.

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### Revival Influence.—No. 2.

A REVIVAL INFLUENCE IS NEEDED TO ELEVATE THE CHARACTER OF THE CHURCH. The church of the 19th century lies under reproach. When the gifts of the church are misappropriated, when her strength is removed, when her efforts are feeble and unsuccessful, when her members go after the world, and conform to its maxims and customs, she is lowered from her proper character, and calls down upon herself terms of reproach. Men of the world move onward in their favorite objects of pursuit. They organize institutions, establish and sustain them. They plan railroads, make them, and send the pumping engine across the land, loaded with treasure, and teeming with life. They fit out ships, and send them by wind and storm, richly freighted, to navigate every river, lake and sea on the globe. They declare war, enlist soldiers, invade territories, bombard cities, and, just or unjust, push the battle into the centre of other nations. But many are inquiring, Where are the strong men of Zion? Where are the converts of revival days? Where are the victories of the cross?

To the inquiries of Nehemiah about his brethren, and his native city, some answered that 'the captives left in the province were in great affliction and reproach—the wall of Jerusalem was broken down, and the gates were burned with fire.' When he heard that report, he sat down and wept, and mourned, and fasted certain days, and prayed before the God of heaven.' And when he had passed in silent sadness over the wide-spreading ruins, he pathetically addressed his brethren:—'Ye see the distress that we are in—Jerusalem lieth waste, and the gates are burnt with fire. Come, let us build the wall, that we be no longer a reproach.' How David felt, and prayed when the dark cloud rested on beloved Zion. 'Have mercy upon us, O Lord, have mercy upon us; for we are exceedingly filled with contempt. Our soul is exceedingly filled with the contempt of the proud. Our enemies laugh among themselves.'

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They occupied equal ground in the church, and were entitled to equal privileges. In many cases, the servants were superior to the masters, in education, gifts and graces. And being now brought into a common brotherhood, there was danger that they would be elated by their new position, and despise their masters, who were now only brethren. Hence, they were cautioned not to despise their masters because they were brethren. Does not this look as though the position of the servants had been essentially altered by the fact that they and their masters had become brethren? K. B.

### Original and Select.

#### Orthodoxy of Milton.

The Presbyterian Herald says, no doubt seems to have been entertained of the stern theology of the author of Paradise Lost until about the commencement of the present century, when a manuscript was found, containing a kind of system of theology, in which Arian opinions respecting the person of Christ are distinctly avowed, and also some very crude and extravagant opinions on several other subjects. As far as seems to be possible from this treatise written, it appears that Milton's life was not so much a life of contemplation as of action, and that he was not a man of deep thought, but rather a man of action, who, in his youth, was fond of reading, and of writing, and of traveling. He was a man of great energy and activity, and was always ready to apply himself to any task that required his attention. He was a man of great courage and resolution, and was not afraid to stand up for what he believed in, even if it might cost him his life. He was a man of great wit and humor, and was always ready to make a good speech or argument. He was a man of great knowledge and learning, and was always ready to share his knowledge with others. He was a man of great piety and virtue, and was always ready to do what was right and just. He was a man of great strength and power, and was always ready to defend his cause, even if it might cost him his life. He was a man of great faith and trust in God, and was always ready to believe in God's promises and promises. He was a man of great hope and expectation, and was always ready to trust in God's promises and promises. He was a man of great love and compassion, and was always ready to help others. He was a man of great humility and modesty, and was always ready to submit to the will of God. He was a man of great wisdom and knowledge, and was always ready to use his knowledge and wisdom to help others. He was a man of great courage and resolution, and was always ready to stand up for what he believed in, even if it might cost him his life. He was a man of great wit and humor, and was always ready to make a good speech or argument. He was a man of great knowledge and learning, and was always ready to share his knowledge with others. He was a man of great piety and virtue, and was always ready to do what was right and just. He was a man of great strength and power, and was always ready to defend his cause, even if it might cost him his life. He was a man of great faith and trust in God, and was always ready to believe in God's promises and promises. He was a man of great hope and expectation, and was always ready to trust in God's promises and promises. He was a man of great love and compassion, and was always ready to help others. He was a man of great humility and modesty, and was always ready to submit to the will of God. He was a man of great wisdom and knowledge, and was always ready to use his knowledge and wisdom to help others. He was a man of great courage and resolution, and was always ready to stand up for what he believed in, even if it might cost him his life. He was a man of great wit and humor, and was always ready to make a good speech or argument. He was a man of great knowledge and learning, and was always ready to share his knowledge with others. He was a man of great piety and virtue, and was always ready to do what was right and just. He was a man of great strength and power, and was always ready to defend his cause, even if it might cost him his life. He was a man of great faith and trust in God, and was always ready to believe in God's promises and promises. He was a man of great hope and expectation, and was always ready to trust in God's promises and promises. He was a man of great love and compassion, and was always ready to help others. He was a man of great humility and modesty, and was always ready to submit to the will of God. He was a man of great wisdom and knowledge, and was always ready to use his knowledge and wisdom to help others. He was a man of great courage and resolution, and was always ready to stand up for what he believed in, even if it might cost him his life. He was a man of great wit and humor, and was always ready to make a good speech or argument. He was a man of great knowledge and learning, and was always ready to share his knowledge with others. He was a man of great piety and virtue, and was always ready to do what was right and just. He was a man of great strength and power, and was always ready to defend

that this was Jerusalem, the holy city; her mournful aspect well suits with the train of recollection she awakens.—*Walks about Jerusalem in 1842.*

## THE REFLECTOR.

THURSDAY, JANUARY 27, 1848.

Office of Ch. Reflector, No. 22, Washington Street.

### The South and the North.

We received, a few days since, from the capital of our nation, and from a much respected source, the following letter:

An incident occurred the last week, which was illustrative of the feeling of distrust at present existing in the South toward the Northern men. It was a call from a disengaged Southern minister—a member of a Baptist church in one of the slave States,—to ask my views on the subject of slavery, and my feelings toward the Christians of the South. After I had stated them with all frankness, and what I had done, and what had been done, relating to the removal of a portion of the population, which will strike you and your readers as something extraordinary. It is nothing less than the establishment of a missionary society for the purpose of re-Christianizing the North! I could not, as you may suppose, believe him to be serious. But he assured me he was speaking nothing but words of truth, sober, and practical, to give some reasons which weighed in the minds of many Christians in the South, in favor of the measure. I cannot undertake to state all as he stated them to me; but the following is as near as my recollection will serve me. I give them to your readers, believing that we are not, in this state, upon the edge. Would you learn the truth of yourself, listen to your own heart, we may yet have the satisfaction of knowing what some of our friends think about us.

He began referring to the harmony (1) which existed in former days between the South and the North, and to welcome them into their families, without suspicion and fear, and to hear from them those conscience-stirring and heart-reviving sermons which they preached in the determination of Paul, to know nothing among us but Jesus Christ whom he crucified, and which were often blessed by our servants. This interference with our servants was not feared on the one hand, nor their disapprobation of slavery doubted on the other. It was understood that Northern men disapproved of it; that they would have nothing to do with it; and would do any thing to get rid of it. Would you learn the truth of yourself, listen to your own heart, we may yet have the satisfaction of knowing what some of our friends think about us.

But how lamentable is the change which has since come over us. A Northern minister cannot now come among us without awakening distrust and fear.(2) And a people who always had as cordial hospitality for the stranger of the North as for the Southern, who always welcomed those who brought the glad tidings of good, and published peace, have been made to dread the very presence of Northern men, and of all Northern men, those the most whose profession is the holiest.(3) And with undiminished ardor, and with more energy, evidence was placed in the existing discontent among our servants, and even by aiding and abetting their eloquence, that a dear-bought experience has compelled us to beware of Northern ministers.(4) This is to be deplored on many accounts.

The way of living of the general benefits of a few and central interests of the Christians of the two countries, (6) we have need of the labors of more ministers among us, than we can ourselves supply. The denser population of the North, and its greater facilities for education, might have met our wants, both in the ministry, and in the education of our youth.(7) But where we have gone—none, I fear, forever; and instead of receiving the blessings of Christianity from you, we feel it a duty rather to send them to you.(8) You seem to have a difficulty, sir, in believing me in this mark. But unless we do indeed regard all as hypocrites and mere pretenders, why should you? Can you persuade us that they have no need to be taught again the first principles of the gospel, who show themselves destitute of charity? And can you make us believe that they have imbibed the spirit of charity, who open their hearts to every individual, whether white or black, who may wish to define our boundaries, while they shut them against the best of their Southern brethren? Can that be the spirit of Christ which delights itself in denunciation and procription? No, sir. We, certainly, have not so learned Christ.(9) And this time that you begin to ask, we will not be surprised to find that we are in all this.

We hear that your churches have almost universally been declining in numbers; that the Spirit of God appears to have forsaken them; that they have seen scenes of bickering and division, till brotherly love and religious enjoyment are almost lost. That this situation of things, too, is on the decline; that infidelity and crime are increasing. Nay, we are told that some of the very leaders in this crusade against us, have themselves turned out infidels; and, after having saved all they could, through the purity and the virtue to set the Christians of the South against the Christians of the North, and the Christians of the North against each other, have renounced Christianity altogether. Others, though they have not turned out infidels absolutely, have gone off into some ism or heresy, and have been lost, if not worse than lost, to the churches.(10)

Now, there can be no cause of this! If they—the ministers and churches—were really doing God service, if they were acting in accordance with his will, in this concentrating of their moral power into a focus of horror and hate toward their brethren, who would have left them? We have been taught that righteously to turn the cheek to that to him that smeth righteously, shew a sure reward. But here the product is languor and death.(11)

The utterances of all this was marked with a seriousness and earnestness which took a deep conviction of the soul. (12) That it was no mere foundation, I confess I could not take upon me to affirm. And knowing, as I do, something of the deceitfulness of the heart, and of our proneness to take counsel of our passions in moral and religious controversies, I determined to watch my own heart with jealousy, as to the motives and feelings which actuated me in this matter, and to be ready to risk an error on the side of charity and forbearance, when assailing it, in the fold of Christ, than on that of injustice, or ill temper.

Yours, &c., C.

(1) The demand for 'harmony' is one on which the world is ever insisting. Let an attempt be made to stop the traffic in ardent spirits, or punish the seducer, or check any dominant form of social evil, and the complaint is immediately urged, 'You are disturbing the harmony of our neighborhood.' The Southern Baptists should understand that Northern public feeling has within a few years become enlisted with specific force, not only against slavery as an institution that formerly existed among ourselves, but is now distant from us, but against other moral and social evils that invest our own firesides. These we might learn if he came among us, are not spared more than that of slavery.—The eye of the church has not been opened to behold only the sin of oppression, but other sins toward which her charity is a little exercised, as toward that, and in general less.

(2) Those, too, were days it may be, in which a minister might study his sermon by the light of his distillery fire, and preach in the next day; and deacons might sell rum, even on the Sabbath. What does it prove, if there has been an advance of position on the subject of slavery, more than is proved by a similar advance on that of intemperance? It is to the reproach of our practical Christianity, that her power was not sooner exerted against both.

(3) Why? Does he preach the gospel less than formerly? No! but he dares, it may be, to denounce slavery as the antagonist of the gospel; though we are aware

that men doing this, would be more than 'suspected' at the South.

(4) Their profession would cease to be the 'holiest'; they would deserve the reproach of their Master heaped upon the Pharisees;

'Ye blind guides,' should they, as ministers of Jehovah, cry in respect to 'the sons of villanies,' peace, when there is none. We thank our Southern friend for this compliment to the ministry of the North, and commend it to Mr. Garrison and his friends' special consideration.

(5) This charge, notwithstanding the authority with which it is backed, we must regard as libelous. We want evidence; and hence we do not believe that Northern ministers, or men travelling in the South, have, in general, made it their business to aid and abet 'the eloquence of slaves' or to excite 'dissent' among them. This has not doubt been true to some extent, but truer, we suspect, in the harrowing fears of haunted imaginations elsewhere.

(6) This 'free and cordial intercourse of Christians of the two parts of the country,' might in some sense have continued, but there was not a demand from the Southern church, that slavery should receive the religious endorsement of the North. We need not go into the rehearsal of facts, to show that this demand was variously made. Conscience forbade it should meet. The independent private action of Baptist ministers in New England, was years ago assailed.

An anathema came from the South upon men that dared to speak out against 'the peculiar institution,' even in the atmosphere of Boston. It said, Thrust them out of the Missionary Board, and fill their places with men who will close their mouths on that subject! The South has sought, in respect to this master, to lay an embargo upon the entire North, and meanwhile has gone on in the work of extending slavery, multiplying and defending its outposts. Confronted by such a spirit, is there not blame elsewhere than with us, for the cessation of 'free and cordial intercourse'?

(7) Here is a confession of the moral weakness that goes out from the community where slavery has a foothold. The ministry, education—and religion, it might be added, want sources of supply, and so must wane and languish.

(8) This is truly very modest and benevolent. One thing is certain; in sending their religion to us, we will promise our Southern friends indemnity against violence of every sort; they shall be neither whipped, nor put in the pillory, nor lynched. We will endeavor to treat them kindly and well, and shall be glad on our own soil, to hear all they have to say. We will make them welcome to our houses, and to such hospitalities as we can command. Meanwhile, we will not promise of course, to endorse either their slavery or their religion.

Our Southern friend deplores the passing away of 'the former days.' So do we—that is, we deplore that which is hewed, and loved above, and to the sacrifice of, everything else. The practical attitude of the North in respect to the South, has, it is true, changed. But there has been less change of principle, than our friend supposes. Formerly, there was thought to be a unity of principle, as it respects slavery, both here and elsewhere, but a diversity simply of circumstances. It was claimed and believed, that they of the other part, not less than we of this, were opposed to the institution that is now so defended and cherished. Even the Southern church have fallen into the wake of the South Carolina politicians, Calhoun, McDuffie, and others, avowing that slavery is not only one of the corner stones of the republic, but an ordinance of Nature and of God! Baptists of the South are seen almost universally with accord, doing this—Baptists who would strongly shrink from joining in the same sacrament with the unbaptized.—And yet they stand, and with holy horror, complain of those who in principle, have held the same position, because they look upon such a defence of slavery as heresy! The South, said an excellent and able minister, within the last year, in his hearing, the South once avowed agreement with us, and plead circumstances as their extenuation. They now, said, defend slavery as Divine. That, continued he, is heresy, and I shall treat it accordingly. And yet the man who made this avowal, made it in no excited or angry manner. Of such a manner, he is as incapable as most men. It was uttered with the calm, Christian decision, with which he would, we are sure, speak on kindred subjects.

The spectacle of the South sending us missionaries, to convert us to slavery, or to teach us to slavery, every day makes, to be more tolerant toward it, would be a curious one. We hope, however, if conscience and benevolence prompt it, the thing will be undertaken; all we ask in return is, that Northern missionaries be favored by those who are not afraid of the light, with equal immunity.

(9) Doubtless our Southern friends have learned a different Christ from Him whom we preach; from Him who came to give 'deliverance to the captive, and the opening of the prison to them that are bound.' The accusation against Him was, 'This man receiveth sinners and eateth with them;' but in the view of our Southern brother, it is a reproach for the 'black man' to tell the story of his wrongs. The murderous prejudice that makes him a dumb sufferer, leaks out in the very plea that we are quoting from the lips of an avowed disciple of the Nazarene Saviour.

This plea for charity comes with a peculiar grace from Southern Baptists. What newspaper of theirs has ever been banished from a Northern reading room? And who that reads all the Baptist and other papers of the South, can mistake, with rare exceptions, their tone of vituperative assault? We have specimens from more than one Baptist paper that in low abuse, go beyond anything that we have ever seen in any Northern print.

Witness the recent controversy between Mr. Buck, of the Banner and Pioneer, and the Louisville Journal. But we forbear. Yet in conversation with a gentleman from America, Dr. Chalmers once said, 'I do not like your minute and multiplied divisions of property in America; it is too much as it is in France, where it seems sometimes as if

'charity' that have met us from south of the 'Line!' Who has not heard the dying groans of that martyr prisoner in a Baltimore jail, whose remains now repose at Mount Auburn? But enough.

(10) Here is a condensed amount of gratuitous and baseless assertion, which our present limits forbid our answering at length. If it mean that the more anti-slavery churches of the North are specially unblest of God; if it mean that the dearth of the last few years is unusual; if it mean that the extensive revivals of '41 and '2 were not in the midst of as great agitations on the subject of slavery as have ever occurred since; if it mean that there is less vigor in sustaining our purely religious and benevolent movements than formerly,—the cause of missions at home and abroad; if it mean that the death of the last few years is unusual; if it mean that the spirit of the blind guides, should they, as ministers of Jehovah, cry in respect to 'the sons of villanies,' peace, when there is none. We thank our Southern friend for this compliment to the ministry of the North, and commend it to Mr. Garrison and his friends' special consideration.

(11) This charge, notwithstanding the authority with which it is backed, we must regard as libelous. We want evidence; and hence we do not believe that Northern ministers, or men travelling in the South, have, in general, made it their business to aid and abet 'the eloquence of slaves' or to excite 'dissent' among them. This has not doubt been true to some extent, but truer, we suspect, in the harrowing fears of haunted imaginations elsewhere.

(12) This is 'free and cordial intercourse of

Christians.'

Every potato-bill were halved, and a line of

division distinguishes the property of separate

owners. The unity and greatness of a coun-

try are best promoted by entailing landed

estates to the oldest son, as is the case in

Great Britain.' 'But, sir,' asked the Ameri-

cian, 'what would you provide for the young

sons?' 'O,' replied the Doctor, 'find places

for them in commerce, in law, in the

army, and in the church. Our chur-

ches should be enlarged, so as to ren-

der our ministry more attractive to young

men of talent and influence!' This remark,

will be seen, is in accordance with the

spirit of those London lectures on Church

Establishments which were heard with such

interest by the English aristocracy as they,

fell from Chalmers' lips.

How amazing that a man who had such

broad, clear, spiritual views of the religion of

the New Testament as it bears on the in-

dividual, should have such low, fleshly, ma-

terial views of the same religion as it bears on

the church and on society!

What a proof

of the blinding power of the whole ecclesi-

astical system of Europe, which in its outward

form is an embodiment of Judaism rather

than of Christianity!

With what energy

would Paul say to such a discipline, 'Are ye foolish?' Having begun in the spirit, are ye now made perfect by the flesh?' To

preach the pure religion of personal faith, as

Chalmers did, on the one hand, and such a

doctrine of the church on the other, is to pre-

pare the way for a continued series of con-

volusions like that which under Scotland has

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**SENATE.**—Rev. W. C. Duncan, editor of the *South Western Baptist Chronicle*, New Orleans, has been ordained as an evangelist. Rev. Dr. Macay, of New York, preached the sermon; Rev. Moses Cookson and Freeman took part, likewise, in the services.

**SENATE.**—We regret to learn that Rev. Thomas D. Anderson, pastor of the First Baptist church, Salem, tendered his resignation of the same, last Sabbath. Continued ill health compelled him to take this step, which must be trying, alike to himself and the people of his charge.

**SENATE.**—It gratifies us to learn that the church in East Jaffrey, N. H., under the charge of Rev. E. K. Bailey, with a few months past, have added thirteen by baptism; and that more are expected to go forward in this ordinance soon.

**SENATE.**—Hon. Henry Clay's appearance and speech at the anniversary of the American Colonization Society, at Washington city, was an occasion, as reported in the papers, of great enthusiasm and interest. The rush was prodigious. Mr. Clay was re-elected President of the Society, by acclamation.

**SENATE.**—News has been received at New York, from Bordeaux, of the loss at sea of the bark Apollo, Capt. Chase, of the former port, with all on board. She was bound to Palermo, and encountered a gale on the 6th December, during which she was lost.

**SENATE.**—The National Intelligencer credits the rumors of peace:

## General Intelligence.

### From Mexico.

By an arrival at New Orleans, Vera Cruz dates to the 4th inst. are received.

Rumors of secret negotiations, promising peace between the United States and Mexico, were current at Vera Cruz. The rumors were somewhat indefinite, but of such a nature as to generally gain credence.

A courier with despatches from the British Charge at the capital, reached Vera Cruz on the 31st ult. The despatches which were supposed to relate to Peace negotiations, were immediately forwarded to New York, and generally believed that Santa Anna had embarked for the part of San Blas on the Pacific.

A letter from Queretaro states that the Mexican Government, making endeavor to convene Congress, which had been expected to assemble about the middle of the present month.

Accounts from Mazatlan say that the Guerrillas under Mignard had made an attack upon the Cape, and that they were completely routed. Mignard and many others, of the Guerrillas were killed.

An account from Chihuahua says that against Chihuahua, a few miles from Pueblo, in apprehension, Mexican officers who had assembled there, a skirmish ensued, in which three Mexicans were killed and three wounded.

**LATER.**—The New Orleans Picayune of the 15th, has full details of the Mexican news, of which a telegraphic sketch was given on Saturday. The New Orleans paper of the 16th also gives full details of more news through the mediation of England.

The most important intelligence is an indefinite but very recent rumor that secret negotiations are on foot which promise peace. We have nothing yet to give color to it.

One of the documents is confident that the Saratoga brought over despatches from Mr. Tait for the government at Washington, asking to have his powers renewed.

The American Star of Dec. 25 says:—Seventeen deputies were at Queretaro, ready for the assembling of the new Congress. The Monitor publishes of the same, and the New York Tribune, the revolutionary paper, the revolutionists are brought to a stand, public opinion being too strong for them.

Gen. Scott has unconditionally released Anaya, Ex-President of Mexico, and made a prisoner of war.

**Arrival of the Cambria.**

The Steamship Cambria arrived at the wharf, at Jersey City on Tuesday, last, in a little over seventeen days passage from Liverpool.

For the sum of \$1,000,000, given to the Bank of money at the Bank was reduced to five per cent, and money at call sold at four per cent. The list of failures was cut down to a small number since the report of the last winter. Cotton was about the same, up and down, and the market remained much altered prices, though the demand was by no means quick, while holders were very firm. Iron was lower.

Prizes in the Corn market were sustained, and some sales of best Western Canal are reported at 31 and 32 cents, a shilling higher than the report by the Cambria.

Coffee was about the same as before; the demand for rice would depend upon the extent of the rot in potatoes, which was not yet ascertained.

The reports from the manufacturing district of England are favorable, and the sales by the Cambria are not changed in their character. The details from Manchester and most of the markets are like those of previous months. At Halifax more business was done in fancy goods, meeting the wants of the American market, and the situation of the Mexican government.

**House.**—Mr. Brodhead, of Pennsylvania, announced the death of his colleague, Mr. J. W. Hornbeck, and delivered a eulogy on his character, chiefly on slavery.

**THURSDAY, JAN. 20.**—Mr. Berrien, of Georgia, offered a resolution calling on the President to receive and communicate of Gen. Taylor and other officers, as to the line proper to be occupied by our troops, to be conform to the law, regulating such attachments in the various States.

The Report Bill was then taken up. Mr. Fonda introduced a Substitute, and the bill was referred to the Committee of the Whole on the President's Message.

Mr. Tuck addressed the committee, chiefly on slavery.

**THURSDAY, JAN. 21.**—A large and noisy mob disrupted the quiet of the city of Hartford on Thursday night of last week. It assembled to take violent satisfaction of Mr. Wm. H. Burleigh, the editor of the Charter Oak, and an attack in his paper upon Lieut. Woodhouse, of that city, who has recently returned from Mexico.

**Ministerial Conference.**—The Sunday Meeting of the Board of Directors of this Convention will be held on Wednesday, the 21st of February next, at the house of Dr. Asa Wilbur, No. 29 Grand street, Boston, at 10 o'clock A. M.

**Ministerial Conference.**—The next Ministerial Conference will be held on Wednesday evening, Feb. 1st, at 10 o'clock A. M.

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## The Family Circle.

For the Christian Reflector.

**Power of a Mother's Name.**

MESSRS. EDITORS.—The following lines were suggested on reading in your valuable "Reflector" the touching incident relating to the persistent importunities of the kind-hearted warden, till the name of his mother fell upon his guilty ears. The name of his poor ill-fated host was not so soon forgotten; nor did he dare to mention her name in that dreary place! Do you say with me, but don't mention that name to me!

There's magic power in a mother's name,

To kindle into a glowing flame;

It bids the waves of joy to roll,

In all their might, upon a deathless wave.

Behold, the covetous stands with form erect,

Gaily attired; and who would scarce suspect

That one so brilliant could so thoughtless be,

To plunge himself in crime's dark raging sea?

Begone, and ne'erilles his replies were made,

While in his eyes and o'er his features played

A scornful smile, till the kind warden spoke

His mother's name; then, then, his heart was broke.

His mother's name unlocks the fount of tears;

He calls to mind the sunny months and years

When on his cheek the kiss of love was given,

By her whose heart with anguish now is riven.

My mother's name! O, enter not that sound!

Now guilt's dark pall my bright hopes surrounds;

A name too sweet to echo in this place,

Where the music walls now trumpet my disgrace.

My mother's name! it brings with vivid power

Her slight countenance, (mother's) richest dower,

Bestowed in vain upon her wayward son,

Whose course in folly has to ruin run.

O that my mind in fetters could be bound;

But this, alas! can never be confined;

It scars above my passive prison walls,

And bids me hence my mother's slighted call.

Her mellow voice will linger on my ears,

And off will make the bitter, sealing tears

In torrents from my youthful eyes to flow,

While musing on my bitter lot of woe.

But still thy name is precious, while it brings

Reassurance of conscience, with a thousand strings;

Through dismal clouds around thy pathway are,

Yet on this path there shines a lone lovely star.

Angel robes, my mother, you will come,

To clothe my spirit in thy glowing home;

Unlock each gate, and open each bolted door,

And on my soul the light of love will pour.

Then breathe her name, kind master, when

A low of beauty on thy mind will play,

Tinged with a mother's talismanic love,

That burns my heart to brighter scenes above.

wardrobe; and, indeed, after what we have seen, it may appear needless to do so. But there are two or three things here which we cannot forbear to notice.—The first is the order with which the articles are arranged. Each member of the family has his place. His clothes are hung, or laid in drawers, and a place exclusively assigned to him; so that the master, the maid, or even the child, could give any article wanted, in the dark. This saves all waste of time and temper in search of mislaid clothing. The next thing to be noticed, is the carefully preserved integrity of each article. Nothing is placed here, but in a condition to be worn:—not a hole or rent in a single article, so that all of this family are saved the vexatious liability of being obliged to dress over a second or third time, to secure a sound garment. Another thing to be noticed, is the cleanliness of the articles, the whiteness of the linens, and the entire absence of everything that could be taken the presence of a moth. After what we have seen, we may safely conclude that all is right in this house: if peace, content, abundance, a happy band and virtuous children are not found here, it is not, we presume, the fault of the wife. Something more, however, remains to be said on the subject.

## A Self-made Man.

About forty years ago, somewhere in the woods near the line between Tennessee and Kentucky, in a log cabin occupied by a dozen, which had already occupied it for ten or twelve years, was born a youngster—the hero of our sketch. In his infancy he was fed on hog and hominy, beans, and the flesh of such "wild varmints" as were caught in the woods. At twelve years of age, he was put out to work with a neighbor as a farm boy, and drove oxen, hewed corn, raised tobacco in summer, cured it and prized it in winter, till he was seventeen years old, when he took to making brick; to which he added the profession of a carpenter; and by these successive steps in mechanical arts he became able, by his own unassisted skill, to rear a house from the clay-pit, or from the stump, and complete it in all its parts, and to do it, in a manner that none of his competitors could surpass. His panel doors are to this day the wonder and admiration of all the country, in which they continue to swing on their hinges. He never saw the inside of a school-house or church till he was eighteen years old. By the assistance of an old man in the neighborhood, he learned, during the winter evenings, to read and write, when a farm boy. Having achieved these valuable acquisitions by the aid of another, all his other education has been the fruit of his own application and perseverance. At the age of twenty-two, he conceived the idea of fitting himself for the practice of law. He at first prepared a copy of Blackstone, and having, after a close of his daily labors, by nightly studies over a pitch-knot fire in his log-cabin, mastered the contents of that common law, he pursued his researches into other elementary works. And having thus, by great diligence, acquired the rudiments of his profession, he met with an old lawyer who had quit practice, or whose practice had quit him, with whom he made a bargain for his scanty library, for which he was to pay \$120 in carpenter's work; and the chief part of the job to be done in payment of these old musty books was dressing and laying down an oak floor or floors, for three dollars per square of ten feet. The library paid for, our hero dropped the adze, plane and trowel, and we soon after hear of him as one of the most prominent members of the Mississippi bar, and an able statesman and orator. I heard him one day, "make two speeches in succession, of three hours in length each, to the same audience, and not a movement tested my weariness." The part of the single edition during the delivery the audience seemed awed by the orator as he read.

Edward Saunders, Esq., and the Hon. Francis Wilson never forgot, in their intimate intercourse, in after life, their mutual computation of the cost of nuts and cigars in the garret of the latter.

## Moralist and Miscellanist.

Queen Victoria and Prince Albert.

No Queen of England was ever more universally popular than Victoria. She is now and has been during my tour through Scotland, travelling for pleasure with her royal consort and their children, through the Highlands. The enthusiastic admiration of the Scotch is everywhere expressed, in every form which can prove it. Indeed, the Queen herself seems to court and cultivate it by every means in her power. The Mariposa struck several times on the bar, or if she was, she must draw an immense quantity of water, as there is at any stage of the tide full five fathoms of water in the channel.

Two U. S. vessels of war have been lost at the mouth of the Columbia, and many years ago a ship belonging to the Hudson's Bay Company. This is the foundation of the prejudice against the entrance of this river. It is taken for granted that the entrance must be a bad one, and the falsehood has been spread abroad to the dismay of many sea captains to such an extent that a whale would soon be wrecked outside the entrance.

We will suppose your horses, cattle, sheep, and swine daily well fed, housed, and cleaned; that your grain is being prepared for the market; that your wood pile is replenished and such logs as will be wanted for saved seedling the coming year are stored in the saw-mill; that the manure is cast to the fields and deposited where it will be needed in spring, and is left to the trees, and all decaying matter around those heaps; that all the tools as time permits are putting in order; that the hemp and flax are broken; that you are giving a look to the orchard and cutting out all dead and decayed trees; that you care for early vegetables and have time to cultivate them in fine style; to the ecstatic admiration and cheer of the surrounding and grateful mother and daughters of the hills and glens of the Western Isles.

Indeed, the domestic virtues of the royal pair, and their extreme prudence in all matters of party spirit and party interests, entitle them to the highest esteem and admiration of the nation. No one in England knows whether the illustrious Regent, or his more amiable brother, too! can yield, and which all true hearts can appreciate, puts you instantly at ease, and makes your repose and all other objects of comfort and interest. It is no longer the house, the room, the furniture; it is the only that, for which you are present, whether it be a call of business, charity, or friendship.

One fear is well-nigh apprehending you; You can hardly touch but to soil, and your presence is thus tempted to question its welcome. But that fear is banished the moment the lida enters. That cordial and generous smile, that charming benevolence which only a true heart can yield, and which all true hearts can appreciate, puts you instantly at ease, and makes your repose and all other objects of comfort and interest. It is no longer the house, the room, the furniture; it is the only that, for which you are present, whether it be a call of business, charity, or friendship.

But the parlor is, perhaps, not the best place to furnish decisive tests of the highest order of domestic education. There are, at least, four places more unequivocal—the kitchen, the cellar, the store-close, and wardrobe. Well, let us look at these:—for though the good lady has no vanity to gratify, she has the benevolence to gratify our reasonable curiosity, and she is entitled to an honest confidence that she has nothing to fear from our eyes.

The kitchen is, if possible, more attractive than the parlor. It is only an hour since breakfast, and everything is cleaned and restored to its place. The floor, the sink, the tables, and all the kitchen appurtenances, are so pure, sweet and wholesome, that health and comfort seem there to have found their most favored home. I would as soon take a lunch there, as in the king's dining room;—I half think it would taste even better, especially if ministered by the lady's own hands.

Shall we enter the cellar. Here, too, the same neatness, order, convenience and economy, are everywhere seen. The barrels are arranged in order against the wall, the floor is cleanly swept, the cobweb impeded from the ceiling or beams above, and the purity of the air proves at once the cleanliness and careful ventilation of this subterranean department. On that stand are the brushes, and the conveniences for cleaning and polishing shoes; here is the well-arranged vegetable and provisionary departments; there, perhaps, the wash-tubs and benches; in a word, nothing is in the cellar, which ought not to be here, and everything which ought to be here, is here, and in the right condition. Such is a good housewife's cellar. Even the impudent rats themselves, and the more lawless mice, seemed to have learned that this is holy ground;—their impious feet never defile it.

We may be indulged a look into the store-close. Here, again, we find the same order, neatness, economy. The coffee, tea, sugars, spices &c. are all neatly arranged, and well covered; the less bulky articles are placed in small, tight boxes, each carefully labelled; the preserves are carefully kept from becoming acid or mouldy, by close covering, cool position, and occasional scalding; the fruits are prepared, sorted, and used with a promptness the foresters decay and rot. The claspings, keys, weights, scales, candle vessel, and the calyx also carefully stored in stone or earth, to keep it fresh and sweet;—in a word, all things here evince, that the guardian spirit of this house knows the secret of true comfort with true economy.

Perhaps we ought not to intrude into the

wardrobe; and, indeed, after what we have seen, it may appear needless to do so. But there are two or three things here which we cannot forbear to notice.—The first is the order with which the articles are arranged.

Edward, rather startled at the aggregate of such little items, "all that I buy—apples, nuts, raisins, figs, oranges, &c., &c., do not amount to more than a cent a week."—Why, that is not half so much as Tom Williams, the goldsmith's apprentice boy. Besides, Francis, you know I never taste a drop of any kind of liquor—not even wine. You certainly can't think that I lack economy, Frank?"

"Nineteen a week for nuts, raisins, oranges and figs?" repeated Francis, in a serious tone, pronouncing the items, one by one, as he wrote them down with all the precision and gravity of a clerk in a counting-room. "Nineteen a week amounts to six dollars and fifty cents per annum, which added to six dollars and twenty-four cents for sugar, makes the trifling sum of twelve dollars and seventy-four cents for a year. Now, Edward, see what I have obtained for just this sum. Here," said he, taking down several neatly bound volumes of the American Review, and a handful of the Knickerbocker, "I have bought all these for a less sum than you have paid for cigars, nuts, &c., during the past year. And as for these other books which you see here in my case, I will tell you how I obtained them, and how any other apprentice can do the same, with only \$86 a year too. You know our masters are very industrious, steady men, and are attentive in their business, and like to see their apprentices with a book in their hands, when they have done their work, rather than lounging about at the tavern in idleness and profligacy. So when my master sent me this, I liked to read it, and I could get, and understand all the money I could spare for books, he offered to give me a ninepence an hour for all the time I would work from twelve to one o'clock, P. M. And this is the way, Edward, that I have bought my books, which you thought I had borrowed, begged or stolen. I work every noon-time half an hour, and earn every fortnight enough to buy one of these books—Milton's Paradise Lost, for instance. To be sure, I could not get, and understand all the money I could spare for books, he offered to give me a ninepence an hour for all the time I would work from twelve to one o'clock, P. M. 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